

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME: AND HE THAT LOVETH ME SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND I WILL MANIFEST MYSELF TO HIM."
—Jesus Christ. (John xiv, 21).

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Monday, December 1, 1890.

Price One Penny.

GENERAL CONFERENCE.

[CONCLUDED FROM PAGE 741.]

THIRD DAY (Concluded).

Afternoon Session, 2 p.m.

The choir sang. Prayer by Elder C. W. Penrose. A special hymn entitled "Zion will be free," was sung by the choir.

Apostle Heber J. Grant briefly addressed the Conference. He said in substance: I have great satisfaction in seeing so large a congregation present. I have never attended a Conference at which more of the Spirit of the Lord was manifest. We have been united and the speakers have been inspired by the Spirit of truth. May I be able to contribute something of the same character as that already given for the benefit of all present. I rejoiced in the large Priesthood meeting held here last night, at which the Spirit of God was present. I sustain a testimony borne at that gathering to the effect that the man who contributes to the support of God's work will be rewarded both temporarily and spiritually. I have been gratified with the remarks that have been made about events,

which some have imagined will take place in 1891. Some spend nearly the whole of their time in hunting mysteries, while neglecting important duties as they come along. The best course to pursue is to fulfil daily the duties required as they present themselves. In this way a man is rewarded as he goes along, and walks in the path that leads to salvation.

Apostle John W. Taylor was the next speaker. He said substantially: I feel thankful to my heavenly Father for the privilege of attending this Conference. It is the best I ever attended in my life. I am in the habit of saying this every half year. I am like a hungry man who when he eats declares that this is the best meal he has ever partaken of. God has fulfilled His promise to His people and provided for them pastors and teachers after His own heart.

I was glad to be confirmed in my impressions regarding what some have expected would transpire in 1891.

I invite you all to pay your tithes

and offerings, that this may be a land of Zion to us all. I am fully in accord with the views of Elder Grant in relation to the temporal duties of the Saints. When we engage to serve the Lord we do so that we might reap salvation. All that you will find yourselves possessed of as a foundation when before the bar of God will be your wives and children. If you train not your children you are blind indeed. There is a spirit working among the Saints to educate their own offspring. If our children will beall we will have for a foundation of glory in eternity, how needful that they be properly trained. The Church schools are the greatest institutions among this people and will be one of the greatest power for good as one of the helps in the work of God. About two years ago an eastern paper published what purported to be a correct report of mission schools. He asserted that 5,000 children of the Latter-day Saints, in Utah, attended them. If this be true it shows quite a percentage of parents who are inconsistent with regard to their religious duty. The ordinances of the Gospel have been taught to us and we are responsible for our children being instructed in these things.

The speaker here read from the Book of Doctrine and Covenants regarding the responsibility of parents regarding the proper instruction of their children. If I were a Catholic I would wish my children to be of that faith. Otherwise I would be a hypocrite. There are among us wolves in sheep's clothing ready to lead astray our little one's. The cry has gone forth "Let Zion be defiled." Wolves do not devour old sheep when there are any young ones. I have herded sheep long enough to know that. Look after your children. If you are faithful over a few of them God will make you ruler over many. May God bless you all. Amen.

Apostle Mariner W. Merrill was the next speaker. The substance of what he said was as follows: I have felt that if ever there was a time when Saints needed the testimony of Jesus it is now. The Saints need that witness for themselves that they may understand the revelations as

given from time to time. There was one given to President Taylor in 1882. It directed that all the quorums should be fully organized and the families of the Saints set in order. This was that the Priesthood and people might be preserved. We could hardly realize the importance of the word of the Lord in that relation at that time. We can see it now. Events since then require the Saints to know for themselves of the divinity of this great work. There is more or less fault-finding and complaining against each other among the people. When this is the case we should consider this matter, for the Lord has spoken on this subject and said we must forgive one another. It is written concerning the disciples of old, that there were envyings and strifes among them and they forgave not each other in their hearts, and were severely chastened in consequence. Is there anybody here who feels thus? if so he stands under condemnation, and lies under the greater sin. We ought to cease our fault-finding, and seek the Lord in fervent prayer morning, noon and evening. There is no other proper course for the Saints. We must carry our religion into the actions of our lives. We must forgive one another as we desire to be forgiven. If we do not, God will not hear our prayers. He will be slow to answer our supplications. This evil is more or less prevalent. It keeps people away from their meetings. The time is now when we should live according to the light of the Holy Spirit that the Lord may favor us. When this is done, let us set our quorums and houses in order, and the peace of the Lord will be with us.

We should fulfil our obligations and covenants with each other. Some of the people are living beyond their means and fail to meet their engagements at the proper time. This is a cause of much ill-feeling. My policy has always been to pay as I go. Do not incur financial obligation; do not mortgage your homes, unless some circumstances exist that demand that you should do so. Pay day always comes around. It is contemptible for a man to take advantage of the law

of limitations and hide behind that statute by refusing to redeem a note or pay a book account when they are outlawed. If you can't pay for what you want do without it.

Many of our young people think they cannot get married because they cannot provide a fashionable home. This not only applies to the people of Salt Lake City, but largely to those throughout the Church. The tendency toward extravagance is increasing and is wrong. The Saints have good credit. When engaged on railroad construction contracts in the past I have been asked by business men who have been asked to let wagons and supplies go on credit, whether the persons desiring the accommodation were "Mormons." Said they, "If they are it will be all right, as they will pay their debts." We are more ready to pay others than our brethren. We should pay without distinction everybody. But the better way is not to purchase until we have ability to pay down. This country will be a land of Zion to all those who live within their means, pay their tithing, and offer their prayers morning, noon and night. That class will always be impressed with the will of the Lord when it comes through His servants. I was recently in the east, and I know that what Brother Cannon has stated about the moral condition of the people there is strictly correct. Brother Merrill bore testimony to the truth of the Gospel, concluding by saying: God bless you. Look after your dead, and live your religion.

Apostle Abraham H. Cannon spoke briefly. He said: If any had imagined that God had withdrawn His Spirit from His Church, such ideas must have been dispelled during this Conference. Every heart must have been touched by the inspired instructions that have been given. When the servants of God are not bodily present with the people and their voices are not heard in their congregations, they begin to murmur and complain. But when the Prophets are with them the sheep soon recognize the voices of the shepherds and they are again established. This has been exemplified in other ages. In-

stances illustrative of this truth occurred in the history of ancient Israel, when Moses was their leader. So in the days of Jesus. His disciples had heard his teachings and understood them to be of God. They beheld the miracles he wrought. Yet when Jesus was hung upon the cross His followers imagined their hopes were blasted. Hence it is no new thing for the people to be mistaken when separated for a time from the servants of the Lord. If the instructions given during this Conference are carried out, none will be without light and none need be led blindly. If this spirit of intelligence does prevail, Zion will indeed be the pure in heart. The condition of the Saints will grow brighter and better, while the course of the world will be retrogressive. Since the restoration of the Gospel and its proclamation the world lies under condemnation, because they have, in many instances, rejected the light. God is being ruled out of everything. The voice of the people is accepted by the people as the voice of God, when the legitimate order is the reverse. The voice of God should be the voice of the people. God will give no revelation through His prophets but what can be tested by the faithful among the people, to whom the channel of communication with the heavens is open. God's ways are not as the ways of man, and in the midst of our trials He has never deserted His Saints. The speaker predicted the spread and triumph of the work of the Lord, to the divine origin of which he bore testimony.

The choir sang an anthem.

President W. Woodruff stepped forward to the breastwork of the stand and said: Before dismissing this Conference I want to say a few words to the Latter-day Saints. The Lord has said, by revelation, to those who hold the keys of the kingdom of God: "Whomsoever thou shalt bless I will bless and whomsoever thou shalt curse I will curse."

I have traveled something like a hundred and seventy-five thousand miles in my day and time, and I have preached the Gospel to the nations, to the islands of the sea and to my own country. I have met, in some

instances, men who profess to have faith in God and to believe in the Lord Jesus Christ, who have stood up before me and cursed the Prophet of God, Joseph Smith, and blasphemed the name of God. But in the midst of all these things, I have never seen a moment of my life when I felt to curse anybody. I hope I never shall. But I have told these men, under these circumstances, that the curse of God would overtaking them; and in no instance, when I have been moved upon to say that, has it ever fallen unfulfilled; for they have been marked cases of the judgments of God overtaking them. But with regard to blessings, I will say, if there was ever an hour in my life that I felt to bless the Latter-day Saints, it is at the present time. My heart is drawn out with love and gratitude to God and my brethren with whom I am surrounded. I have been sustained as a weak instrument in the hands of God as the President of this Church. Since I have been called to this office I have been sustained by the Latter-day Saints, and for over fifty years of my life as an Apostle. Why should not my heart be drawn out in love to such a people? The world know not the love of the Latter-day Saints. They do not comprehend it. It never entered into their souls. I am surrounded here with Prophets, Apostles, Elders and Saints of the living God; and in the morning of the resurrection, when they come out of their graves, they will pass by the Gods and the angels who are set there to watch the interests of the celestial world; they will go to those thrones, kingdoms, principalities and powers which have been ordained of God for them to occupy—those who dwell in this dispensation as well as in other ages of the world. If I am faithful, I shall meet you there; I shall meet these Saints of the living God there. Therefore, I feel it is my privilege to bless the Latter-day Saints. I cannot go abroad, as a man, and spread this Gospel to the world and administer to them the ordinances thereof, to have any effect, without the Holy Priesthood; and I, as a man, cannot bless the inhabitants of earth, so that the Lord is bound to acknowledge it, only by

the power of the Holy Priesthood; and that power I feel to exercise at the present time in blessing my brethren and sisters.

In the name of the Lord Jesus Christ, I feel to bless my Counselors—President Geo. Q. Cannon and Jos. F. Smith. They have stood by me in all the labors of life, as far as we have been associated, since we have entered into the new and everlasting covenant. On the same principle, I feel to bless these Apostles who surround me. We have been united. We are united in the Gospel of Jesus Christ, and they have the gratitude of my heart for the labors of love and life which they have carried out in their day and time. I feel to bless the Presidents of the Seventies, with all their quorums in this Church, with every blessing that I have power to bestow upon them, as a servant of the living God. I feel to bless the High Priests, who bear the high and Holy Priesthood after the order of Melchisedec—their Presidents and all who belong to the quorums. I also feel to bless the thousands of the Elders of Israel who have entered into covenant with the Lord, who have received a portion of the Melchisedec Priesthood, and who have gone forth and been faithful in the ordinances of the House of God. I feel to bless the Bishopric and the Lesser Priesthood, which is after the order of Aaron—the first Priesthood sealed upon the heads of Joseph Smith and Oliver Cowdery by John the Baptist, who held it, and who laid down his life for the word of God and testimony of Jesus Christ. I feel to bless these Latter-day Saints, as fathers and mothers, as brothers and sisters, in all the ordinances of the House of God. I feel to bless them in their families, in their flocks, and in their herds, and in all they put their hands unto. As far as I have the power to bless, they have the blessings of my heart and my spirit, in every sense of the word. And I say to all Israel, God bless you.

Let us live, brethren and sisters, that when we have finished our work and our testimony, as other generations have done, we will receive the same exaltation and glory. The world

do not know you. The world do not know this work. They do not understand it. They have not entered into the spirit of it; they never will, except they obey the Gospel of Jesus Christ and the law of the celestial kingdom.

The vast audience then rose to their feet and President Woodruff pronounced the final benediction.

Conference adjourned till the 6th day of April, 1891.

JOHN NICHOLSON,
Clerk of Conference.

MOSES AND GENERAL BOOTH.

GENERAL Booth is evidently no admirer of what has been called the principle of counting noses. In his speech at the great meeting at Exeter Hall last Monday, he made a vigorous defence of his own papal position in the proposed scheme of salvation, and laid down the principle that what was wanted for winning a battle was wanted for governing a nation; and he reminded his hearers of the old saying that if a Committee had had the building of the Ark it would not have been finished to-day. *En passant*, it may be remarked that the old saying is not a happy one. It does not really exemplify the infinite procrastination of Committees, since, if the Ark had not been finished within a very brief period, the Committee would have been put forever beyond the possibility of continuing their respectable sitting. They would have been swamped by a flood—not of rhetoric. But General Booth was not satisfied with mere general glorification of the pyramidal view of organization, with himself as apex. He compared himself, in terms categorical, to Moses, and characterized the

salvationist autocracy as a "Mosaic democracy." He hoped, like Moses to bring millions of slaves out of the land of bondage, and thought it probable that if the Israelites had had the power of voting, they would have voted to go back to the "onions and sausages." The General is evidently a believer in the now somewhat discredited "strong man theory" of Carlyle, though the dyspeptic sage would probably have disavowed his disciple if he had been alive. Perhaps Mr. Booth is right, at any rate at this stage of his scheme. In dealing with the dregs of society, the strong hand and not the ballot box is the instrument of redemption. The redemption partially achieved, the ballot box may again be brought into operation and may then play a useful part in the later stages of humanising. But in comparing himself to Moses the General forgets that the Israelites enjoyed for more visible signs of the divinity of the mission of Moses, and of the celestial origin of his fiat and ukases, than are vouchsafed to even the devoutest disciples of General Booth.—*Jewish Chronicle*.

THE INDIAN TROUBLE IN AMERICA.

THE New York *World* of the 2nd ult. contains an elaborate correspondence from Pine Ridge Indian Agency, South Dakota. From it we take the following extract purporting to describe the disgraceful treatment accorded the Sioux:

"The opinion in this part of Dakota is, that the Sioux have been so badly treated by the Government lately, that their disaffection has

much to justify it. The settlers along the edges of the great Sioux reservation are undoubtedly alarmed.

"These are the facts, to which there is abundant testimony, on which it is said the Sioux make out a strong case in equity against Uncle Sam. In June 1889, the Sioux signed a treaty for the cession of a part of their reservation to the Government. They have not yet received one cent of the consideration due

them for that session. Gen. Crook was with the commission that secured their signatures to the treaty; Gen. Crook had been their conqueror, and afterwards their benefactor and friend. They knew him and believed in him, and there is no doubt that it was owing very largely to his influence that the treaty was ratified.

"It was Gen. Crook who promised the Sioux that the Government would pay them in full and promptly for their lands, and that their rights should be respected. The Sioux have been repeatedly deceived by agents of the United States Government, notably when the attempt that so nearly resulted in 1878, in war, was made to remove them by force to the Missouri River, but they trusted Crook. Now that Crook is dead, the chiefs say that his Government has failed absolutely to carry out his promises.

"The recent census of Rosebud Agency and here was grossly inaccurate, my informer declares. The number of Indians was counted down instead of properly enumerated, and as a result their allowance of rations has been greatly limited.

"Owing to the delay in the passage by Congress of the Indian Appropriation bill, not only the Sioux, but the Indians of the entire country have been and are suffering for food. It is now October, and the supplies due in July have not been sent out to them. As a result they listen all the more eagerly to the emissaries who have come from that part of Montana where the Messiah is said to have been seen. The idea of an approaching millennium and the extinction of the whites, renders the reservation Indians all the more willing to eat their breeding sheep, cattle and fowls, and quit work of every kind. The Sioux at these two great agencies—Pine Ridge and Rosebud—are receiving scarcely anything at all, even under the reduced census apportionment, in-

stead of the full rations they are entitled to.

All this time since July the Government supplies out here have been, of course, diminishing. There will soon be nothing at all on hand to feed the Indians except scanty rations of beef. Suppose, as has been the case in the past, extra rations of beef were issued to take the place of the rations of flour, etc., for which there is now no material on hand. The result would be certain starvation, for then the beef also would give out.

It is useless to attempt to reason with starving Indians, especially when the mysterious apostles have succeeded in convincing hundreds of the Sioux that when the Messiah appears their struggle for their rights will at last be crowned with success, and the hated whites and lying government agents will be punished as they deserve. Why should they and their children starve in a land of plenty?

"Indeed, a man officially acquainted with the Sioux for twenty-five years said to me yesterday: 'Broken treaties, delayed appropriations and religious frenzy have combined to make the Indians feel that the worst has come to the worst, and that even if no Messiah came they might as well die fighting, with their wives and children around them, as see their dear ones pinched and starved by a Government that owes them a living and has abundant means to pay that debt if it were so disposed. By the very failure to deliver them their supplies in July, when they were due, the Government has, as a last stroke of cruelty, deprived the Sioux of the opportunity to earn money by freighting these supplies. There was nothing to haul, so they have been deprived not only of their Government food, but of almost their only opportunity to make money enough to buy their food elsewhere.'"

Never borrow trouble. If you do, you will find that the interest you have to pay for the accommodation is excessive.

FACTS AND EVENTS.

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The American Harvester Company, with a capital of \$35,000,000, has been incorporated under the laws of the State of Illinois, thus constituting a trust or monopoly of the agricultural implement business.

Information was received at Hull, on Nov. 26th, of the loss of the steamer *Westbourne* and eighteen lives. The steamer left Theodosia, in the Black Sea, on Monday, for Dunkirk, but no details of the wreck are at hand. It is stated, however, that six of the crew were crowned, and twelve died from exposure. Captain Bennington, A. Ladley (donkey-man), and J. Arnold, G. E. Nesbit, and W. Whines (able seaman), have landed at Theodosia, bringing the bodies of six others.

PINE RIDGE, Nov. 26.—The latest indications here of the intentions of the Indians would appear of a more reassuring character. It is stated that the braves in this district declare that they will surrender their arms if the troops insist on their doing so. An order has, however, been issued postponing the issue of beef rations until to-morrow, and all strangers except newspaper men have been ordered off the reservation. About 6,000 Indians are swarming in and about the agency. One hundred more Indian scouts are being sworn in and armed.

VIENNA, Nov. 24.—It is announced in a Vienna newspaper that more than a thousand cases of influenza have occurred at Fieenfkirchan, which is a town of about 24,000 inhabitants, in the county of Baranya, in Hungary. The medical officer of health for the town has summoned a conference of all the doctors in the place in order to concert measures for combating the epidemic. The malady, as it presents itself in Fieenfkirchan, is taking various forms. In some cases the symptoms resemble those of typhus, and in others is copious hemorrhage from the intestines and nose. On Saturday and again yesterday a fatal ending to the disease occurred.

On Nov. 25th, a terrific explosion occurred at the Royal Small Arms Factory, at Sparkbrook, in connection with the manufacture of the magazine rifle. The whole of five men who were engaged in the priming-room and proof batteries. In the former place a considerable quantity of powder was kept. Through some cause, at present unknown the powder exploded. The roof was lifted bodily off, and the walls were shattered. For some time a couple of the men were half buried in the debris, and when extricated one was severely injured about the head and body. Another named Thomas was badly burnt and lacerated, while a third was completely prostrate. The two others were also hurt. The explosion caused the greatest consternation amongst the employees and immediate residents. The report was heard nearly a mile away.

NEW YORK, Nov. 26.—The Indian question is assuming an alarming aspect. News has been received from Fort Sully, Dakota, to the effect that the hostile Indians at the Grand River, Cheyenne, Rosebud, and Pine Ridge agencies are massing to fight General Brooke. Bands of Indians in war paint, armed with Winchesters and well provided with ponies, are on the march. They refuse to state whither they are marching, but it is supposed to be a wooded locality near White Fork, on the White River, which is about a day's ride from the Rosebud and Pine Ridge agencies. The secrets of the hostile Indians are being revealed by the squaws and the men who, under the threat of death, have left the Indian camps. The Sioux have been expelled from the ghost dancers, and are regarded as special objects of hatred. The dancers are sending away the old Indians, women and children, and this is regarded as a precaution in case there should be fighting. Little Wound is expected to arrive to-day at the camp of the dancers, and it is probable that a conference with General Brooke and the agent may take place. The Government courier reports that two hundred lodges of the Rosebud Indians have made a raid upon the houses of the settlers in the vicinity of Porcupine Creek. The settlers fled a week ago, taking all removables with them. It is estimated that the marauders number 1,200 Indians. General Wheaton has arrived at the camp with four companies of infantry.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 1, 1890.

PRAYER.

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THERE is nothing which gives an individual so much real, quiet joy as an earnest communion with God in prayer. It brings peace to the soul, contentment to the mind, strengthens faith and renews hope. A prayer which lacks sincerity will not produce these results. Hypocrisy drives away the spirit of real prayer. He who prays should ask for what he desires in a spirit of humility and sincerity, believing that God will answer him for his best good. He can do this consistently, for he has the testimonies of those who have demonstrated the willingness of God to hear and answer the prayers of the faithful and earnest. He has it within his own power to know that prayers will be answered when they are properly offered.

"He that lacketh wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given unto him," is as true to-day as when uttered by the apostle. We are constantly in need of wisdom as individuals, for there is so much that is false in tradition, and so many evil influences to contend with in life. Especially is wisdom needed in these days of trial for the Church. Without that wisdom which comes from God in answer to prayer, men are liable to be tossed here and there, not knowing which course is the right one to pursue. But with it there is a peaceful spirit, an assured confidence in the priesthood which gives contentment and happiness. Testimonies of a divine character add to experience, and experience increases knowledge. There is a harmony with Saints and the priesthood when that wisdom given of God is enjoyed. People cannot be led wrong who are guided by it. The influence of the Holy Spirit in answer to prayer should be studied and its promptings learned, so that they will become a constant inspiration. Without them we cannot surely walk the road that leads to eternal life. The Lord in His Gospel has provided the great privilege of the whisperings of the Spirit of inspiration for us. To profit by it properly, one must be humble and prayerful.

And to no individual is prayer more beneficial in its results than to the Elder who is laboring to teach unto people the principles of life and

salvation. He is strengthened by it in a manner that is remarkable. His mission is such that he cannot accomplish much without Divine assistance, and to obtain that he has to pray for it. He needs wisdom in his conversations, speakings and walks in the midst of the people, and the Lord has pointed out a way for it to be obtained. Go to Him in earnest, believing prayer.

When we pray, we should ask for the things that are consistent and needed. Our desires should be clearly expressed in a spirit suitable to the occasion. A prayer that we would offer in our secret chamber, would hardly be the same as one offered for a public assembly of people. In the one case the individual desire would predominate, while in the other the object of the assembly would be considered. The prayer on opening a business meeting should differ from that offered in a worshipping congregation, as the objects of the meetings were different. Prayers should be consistent with the occasion. Above all things they should be real, sincere and earnest.

In view of the present condition of mankind, of the Gospel work being performed, and the approach of terrible calamities, there are many things that a lover of his fellow man can pour out his soul to God in prayer about. Let him pray that sinners may be led to repentance, that people may come to a knowledge of the truth, that the dispersed of Judah may be gathered, that the Lamanites may be enlightened, that faith may increase among men, that the Holy Spirit may be the constant guide of Elders and Saints, and that they might be preserved from evil, increased in intelligence, and finally saved in the kingdom of God. J. E. C.

TRACTING.

THE great work devolving upon the Elders and members of the Church in these lands is spreading the Gospel and warning the people. Tracts have been written for the purpose of presenting the first principles of the Gospel in clearness and simplicity to the minds of investigators. How much good they have accomplished we have no means of ascertaining, but that it has been great there can be no doubt. Tracts have their field of usefulness, but they should not be made to take the place of the personal labors of Elders—in other words a hobby should not be made of tracting. We fear that too much importance is attached to the number distributed, rather than to the good done by them.

People become surfeited with tracts as they do with other things which are crowded upon them. A tract to do any good should be given to an individual of an enquiring mind. When interest is awakened and tracts are read, the seed is sown in ground where some kind of growth is apt to occur, and the truth will be rejected or received to the condemnation or salvation of the individual. But when a tract is given to an indifferent and perhaps prejudiced individual the chances are that it becomes just so much waste paper and is lost. To use tracts profitably and successfully is an art that each Conference president and Elder in the field should make

a special study of. The plan that would be successful in one place would perhaps be a failure in another. If the Elder is energetic in his labors and faithful in his duties he is entitled to the guidance of the Holy Spirit in all the matters pertaining to his onerous, important, and responsible duties. His priesthood and his time are too valuable to be spent in the mechanical work of simply handing tracts to any and everybody whether they are interested or not. It is much better to dispose of fifty than a thousand tracts a week, when fifty are read and the thousand are not. Tracting should not in our opinion be the chief, but an auxiliary factor in the missionary labor. The giving away of a tract should be made an opportunity for allaying prejudice, and the conversation should not be obtrusive, but courteous and friendly. He who has the light of the Gospel can afford to treat his fellowmen with careful consideration.

His mission is one of love and peace, and it means the temporal and spiritual salvation of those who will take heed of it, and those who do not will suffer enough without being treated harshly by one who bears the priesthood.

J. E. C.

ABSTRACT OF CORRESPONDENCE.

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ELDER George E. Woolley, writing under date of Oct. 8th :—We are in the northern portion of Australia, and in a district where the Gospel has been preached very little indeed, and a spirit of enquiry has been awakened. On the 6th of April last a Conference was held at Scoresby in a room of Brother William Tillack's house. Our peace, when partaking of a bounteous repast, was disturbed by the pelting of the door with rotten eggs. The perpetrators of the deed, as though ashamed of themselves, took to their heels and left. On the 12th of the same month, President Chipman with thirteen Saints sailed from Melbourne, bound for Zion. Until the 6th of May I labored alone, when I was joined by Elder A. S. Young, who had just arrived from Utah.

On August 2nd, we set sail from Brisbane, where we thought there was less prejudice to contend with, and where the Gospel had not been so preached.

We labored for more than a month, without any apparent success, and were running low in finances, when the Lord opened our way by sending unto us three of His lost sheep, who had formerly belonged to the fold in England, but had, sixteen years ago, wandered into these parts. We were informed by them that they had been long praying for the coming of God's true servants, and they were truly overjoyed at meeting us. Brother William Duffin, now in his 82nd year, his wife, and a Sister Leach were the three. Brother Duffin, as he grasped our hands in broken words and swimming eyes, expressed his gratitude for this answer to his prayers. He took us home with him and has since, together with Sister Leach, provided us with a comfortable home. We have had the pleasure of baptizing them and two of their children. We also found here a Brother Scott and family, from Edinburgh, who we hope soon to have with us

again. Our open air meetings are better attended than those we hold indoors. I feel confident that the object for which we are in these parts will be realized, and hope to be able to establish a Branch here. The people, as a rule, are more inclined to listen to our principles than those in the colonies farther south. We are unable to supply copies of the Book of Mormon to all the people who are asking for them.

We are pleased to state that Apostle George Teasdale reached Diaz, Mexico, on October 23rd with his family in good health and spirits. The Saints there gave them a warm reception. On the evening of the 24th they were invited to a social party. The walls of the commodious room were decorated with pictures and portraits. Bishop Johnson, in a brief and pleasing speech, welcomed them, and during the evening songs, recitations, and speeches were heard, refreshments served, and a pleasant time generally spent.

CORRESPONDENCE.

Aintab, Aleppo Villayet,
Oct. 30, 1890.

President Brigham Young.

Dear Brother,—Having traveled considerable during the past two months, I shall try to give you a little account of my successes and adversities in presenting the Gospel to the people. I left Sivas on the 11th ult., to come to Aintab to attend to some baptisms and ordinances. Visited several large cities on the way, and staying a short time in each, bore testimony of the Gospel to many people, some of whom seem to be enquiring after truth with sincere hearts. Among the most important places that I visited are Ceseria, Tarsus, Adana and Marash. I happened to be in Ceseria on a Sabbath day, and visited some of the Protestant Churches. At one of the churches I had a conversation with one of the ministers in the hearing of a large audience. After conversing for about an hour, he, being unable to sustain his doctrine from the Bible, invited me home to dinner (to get away from his sheep(?) as I suppose). However that may be, after dinner I returned to my room in the Khan (Hotel), to which many of those who had heard us at the church came. The result of our conversation was to turn the minds of many from their old prejudices against the "Mormons," which they

had engendered by the reading of newspapers which have been filled with slander against us during the past eight or ten months. After closing with prayer, many requested me to stay there, or promise that some one would come to stay with them and teach them the ways of life. In Adana I stayed six days, and found that some who had conversed with President Hintze a year before were beginning to be interested in the work; but on account of a natural fear of theirs, are afraid to make covenants without they can have some one to stay with and strengthen them, so it seems.

On account of cholera in Aleppo, the roads were quarantined between Adana and Aintab, therefore I was obliged to go by way of Marash, at which place I arrived on the 4th inst., and was arrested by the police without any other complaint being brought against me than suspicion that I was stirring up the Armenians to war. My books were also taken for investigation. It, fortunately for me, happened that the hotel keeper where I had put up offered himself as a bondsman for my safe keeping, which the officers accepted, thus I became free to visit among the people and teach them during the ten days in which I waited for examination. Bearing testimony to many, I succeeded in turning the attention of a few to

the principles, and had the privilege of baptizing one Astur Partamian into the Church. He has for many years been a preacher of Christianity without connection with any sect. On the 15th inst., having been examined and nothing found against me worthy of punishment, the judge promised to send me to Aintab and set me free, as I supposed. Accordingly, being accompanied by a policeman, I started for Aintab on horseback, and on arriving there the next day, I was turned over to the officers there. To my astonishment, I soon learned that instead of freeing me here, the judge had ordered me to be sent to Aleppo, the capital of the Villayet. Not being permitted out on bail, I was imprisoned two nights and a day, then in the charge of two policemen was sent to Aleppo, at which place we arrived in three days. There I was delivered at the Palace, where my books were investigated and complaint against me read. There being nothing found against me, I was set at liberty on the day of my arrival at the court. On asking the judge the reason of my having been arrested, he replied that there was nothing, merely some Government matters that could not be told. Thus, after having been in custody seventeen days, I was set free without fine or punishment, only having been put to five dollars extra expenses for traveling. On account of cholera being at a high point in Aleppo, I started back for this place, after having stayed only one day. I arrived here on the 24th inst., and have taken up my abode with one of our brethren. Found the Saints here in good spirits, and striving sincerely to teach unto others the ways of life. There are two persons ready for baptism—they have been paying their tithing with the brethren weekly for a few months past. They have kept a record of their weekly meetings, etc.

I suppose you are aware that we are alone in this Turkish Mission, and on account of the anxiety of many of the people to hear our doctrine, we have long been looking for some assistance in the way of tracts, books

and Elders. There are at least four or five good local brethren (three of them being Elders) who are willing to give their time in traveling and teaching, but on account of poverty are unable to leave their families at present. These brethren have been well instructed in the principles of the Gospel, and they will be able to do much good. It seems from past experience that it is hard for Utah Elders to endure the effects of the climate and many other obstacles hard to encounter in this country. Brother Teasdale wrote me something about colonizing in this country. It seems to me that that is about the only way in which this work can be carried on successfully. At present we are badly in need of some printed tracts, in Turkish, to distribute among the people, as we have nothing at all of the kind now. We are prepared to translate or write the necessary matter, but it requires means to publish and procure the right to distribute tracts or books among the people, there not being liberty of press. There are many who wish to read the Book of Mormon, and I believe a copy of that in Turkish would be the greatest help we could have.

We are earnestly praying for assistance, and trust that God will raise up faithful laborers to this part of His vineyard. We are enjoying good health, feel well in our spiritual labors also. We desire the special faith and prayers of the Saints in our behalf that we may be fit to accomplish the great work to which we have been called to this land. The Saints join me in love to all the Saints.—I remain, as ever, your brother in the Gospel, FREDERICK STAUFFER.

Plain City, Utah, Nov. 14th, 1890.

President B. Young.

Dear Brother,—I was called, Aug. 14, 1888, to fill a mission to Great Britain. I was set apart on the 9th Oct., 1888, and left my home on the morning of the 10th, and arrived in Liverpool on the morning of Oct. 26th, in company with 28 other Elders. President Geo. Teasdale welcomed us to 42, Islington.

I was appointed to labor in the Nottingham Conference under Presi-

dent Geo. G. Hales, and I left for Nottingham. He appointed me to travel with H. H. Shurtliff in the Hucknall District, and I labored with much satisfaction and joy among the good Saints of that district. I made many warm-hearted friends, both in the Church and out.

On April 8, 1889, I was appointed to travel with Elder Joseph E. Creer, in the Lincoln District, but after one trip around he was taken away and Elder Geo. A. Rimington was appointed to travel with me. On June 9th of the same year, President Hales was released to return home, and Elder John H. Hayes was appointed president. We traveled and distributed a number of tracts, and held 14 out-door meetings. The Lord blest us with many kind friends, but very few among them wanted the Gospel of Jesus Christ, still many acknowledged that they never heard the Scriptures made so plain before. On December 27, 1889, I was appointed to travel with Elder Charles W. Booth in the Leicester District. On April 29, 1890, Elder David Ward was appointed to travel with me in the Leicester District. On July 10, 1890, I was appointed to labor in the town of Grimsby with Elder Wm. Hooper Young.

In this town my health was very poor, so I could not do as much as I desired to, but I did all that I could. We held four out-door meetings, and distributed about 1,600 tracts, and talked with a great many persons on the principles of the Gospel. There are but two adult and four children members of the Church in that town, but they are good Latter-day Saints. The same can be said of many others in all the districts in which I have traveled. They are glad to have the Elders visit them.

I have striven in my weakness to lay before the people the principles of the Gospel, and the Lord has assisted me by His Holy Spirit to do so in plainness. President Creer, on account of my health, changed me into the Hucknall District on August 21st, and I traveled with Elder B. S. Hunt until I was released by President Teasdale to return home on the 11th of Oct.

I desire to thank my brethren and sisters for their kindness to me while laboring among them, and I pray God, my Eternal Father, to bless them with all needful blessings, especially with His Holy Spirit, and pray that they may listen to its whisperings. I feel well in the work of God, and my desires are to do my duty as an Elder in Israel. I have attended 280 indoor meetings; spoke at 37 outdoors meetings; baptized 8; re-baptized 1; confirmed 14; and re-confirmed 12; blessed 4 children; ordained 4 Elders; 2 Priests; 2 Teachers, and 1 Deacon. I have sold and given away 40 books of different kinds. I can say that I enjoyed my labors very much. I have walked 5,039 miles while in England, and traveled on the trains 2,319 miles. The Lord has blessed me with strength according to my day.

We arrived in Ogden on the morning of Oct. 30th, where I bade my brethren good-bye. I am pleased to state that I found my family all well and feeling well in the Gospel. I was welcomed home by the Saints, and I am pleased to be home again. I pray that God will bless you and all the Elders in your missionary labors. I remain your brother in the Gospel of Christ,

JOSEPH RAWSON.

MENACING INDIAN TROUBLE.

THE Indian trouble in the United States is growing in dimensions, and though it will be well to regard the sensational stories which emanate from Western sources with a certain amount of incredulity, there can no

longer be any doubt that the movement in the Indian territory is of a highly menacing character. In addition to the Sioux, the most powerful nation of the northern zone of the Reservation, the Comanches, Arap-

hoes, and other tribes of the Mexican border are becoming infatuated with the idea that a "Messiah" is about to come to sweep the whites into the sea, and restore to the red men the broad hunting-grounds of their fathers. The warriors of all these tribes are reported to be preparing for the warpath, and indulging in the peculiar "ghost dance," or squaw dance, in which the squaws of the tribe excite their "bucks" to deeds of valor by taunts and imprecations, until the men, losing all reason, embark madly in the most foolish and reckless enterprises. It is not improbable, therefore, that the storm, when it breaks, will spread over a much larger tract of country than was originally anticipated, and that a proportionate degree of trouble will be given before it is finally suppressed. The latest advices from the scene of the disturbance report that the military authorities are fully alive to the gravity of the situation, and have taken steps by which they trust that the exigencies of the crisis may be fully met. Troops are being massed at strategic points on the Reservation, and a large number of experienced scouts and Indian-fighters, including the redoubtable Colonel Cody, better known as "Buffalo Bill," have been got together with the view of effectually circumventing the crafty devices of the sons of the prairie. These timorous steps may have the desired effect of terrorizing the Indians, and so reducing to trifling proportions, if not altogether averting, an outbreak which promises to be the most widespread and terrible of recent years.

But when the momentary exigencies is past, the affairs of the Indian Reservation will simmer down in the same unsatisfactory condition which led up to the present difficulty. There is no sign or suggestion of any change in the improvident Indian policy which periodically culminates in an outburst of the nature of that from which Western settlers are now fleeing in fear of their lives. The red men will still be left in the possession of the weapons which enable them to wage bloody, if futile, war against their conquerors; and their apparently incorrigible idleness and discontent will be encouraged by the scanty dole dealt out to them at the Indian agencies of their "Great White Father" at Washington. The fate of these aboriginal children of the soil is one of the saddest problems of American politics. That they are not altogether incapable of civilization is proved by the fact that several of the tribes, such as the Cherokees and Choctaws, have long ago taken to agriculture and industrial pursuits, and are now deservedly esteemed citizens of the United States. Not till the advancing tide of white immigration has made, by treaty or by force, yet greater inroads on the tracts reserved to the Indians will the problem be finally solved either in the extinction or absorption of the remnant that remains of the wild Western tribes. Before the final solution arrives, however, it is to be feared that yet another chapter at least must be added to the bloodstained annals of Indian border warfare.—*Liverpool Post*.

UTAH NEWS.

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(Summarized from Territorial Papers.)

The Utah Commission, on Oct. 29th, appointed the following deputy registrars: Syracuse, Davis County, John Cale; Steed precinct, Davis County, P. P. Terry; Randolph, Rich County, John Snowball; Richfield, Sevier County, W. H. Clark; Promontory, Box Elder County, T. T. Kay, E. A. Munsee.

At the Union Pacific office information has been received to the effect that new stations will be built forthwith at Cache Junction, Cannon, Garner and Monida, between Oxford and Collinston. Preston will have a station for the first time, and Mendon will have a place in which to shelter passengers while waiting for the coming of the trains.

Hon. Joseph Howell, of Wellsville, Utah, met with a severe accident, on Nov. 5th. He was riding through the Wellsville fields in his buggy, when one of the wheels dropped into a deep hole and threw him up and against the top of the buggy. He sustained several bad cuts and bruises, but fortunately escaped with other painful injuries.

The Mercantile block, now being erected by the Walker Brothers and Fyler Company, Salt Lake City, corner of Third South and Main streets, is to be a most handsome and substantial structure of five stories. A perspective view of the building as it will appear when completed is exhibited—April 1st next. It will be a credit to that part of the city.

The Utah Mining and Irrigating Pump Manufacturing Company, of Salt Lake City, filed articles of incorporation yesterday with Secretary Sells. The incorporators were Peter Anderson, Nils J. Grondlund, Milando Pratt, O. P. Pratt, August Peterson, P. A. Sheadbeck, J. A. Hamilton, G. G. Bywater, J. A. Johnson, I. M. Waddell, B. W. Drigga, jr., and Thoms Adama. The capital stock is \$150,000.

At Springville, Utah, on Nov. 5th, Klinger's planing mill was found to be on fire. The flames spread with lightning rapidly, and in a few minutes were beyond control. The people worked hard to subdue the flames, but could do little to suppress the ravages of the fire fiend. The Provo fire department was sent for and arrived as promptly as possible and did excellent service. In thirty minutes after their arrival the fire was under control. The planing mill, opera house, and H. N. Groesbeck's farm were destroyed.

The recent locators of the mining claims at the foot of Ensign Peak, near Salt Lake City, are hard at it, and a visit to the scene on Sunday showed that considerable work had been done. The formation is changing slightly. The locators are hopeful, believing they have struck a good thing. In addition to the workers near Ensign, several others are busily engaged on prospects to the east of the historic peak, and it would appear that the locality named will be pretty thoroughly prospected before many months have passed.

The work of covering the roof of the Tabernacle, Salt Lake City, with tin is nearly finished, and the painting of it will soon be commenced. The amount of tin required for this purpose amounts to about 47,000 superficial feet. Superintendent Moyle is engaged on other improvements in connection with the building besides covering the roof. He is having a number of lavatories constructed in the lower part of the north-west section of the building. They will be fitted up with improved appurtenances, and will be a great convenience. The outbuildings on the west side of the block will be removed.

The articles of incorporation of the new Bank of Commerce have been filed. The rooms are situated on the lower floor of the Opera House building. The capital stock may be increased to any sum not exceeding \$1,000,000, by vote of two-thirds of the stocks. The directors are Boyd Park, president; William W. Chisholm, vice-president; S. F. Walker, cashier; S. H. Fields, assistant cashier; William McIntyre, George Mullet, John B. Farlow, Louis F. Kullah, Charles L. Hannaman, William J. Harvey and Edward B. Critchlow. The stockholders are all residents of Salt Lake.